

# ANDREWES Caveat,

~~to~~ to Win Sinners.

A true and perfect way to win carelesse  
Sinners (if there be but the least sparke of  
Grace in them) unto speedy Repentance,  
that in the end they may obtaine  
eternall Life.

*Directed unto all the Elect Children of God,  
which truly Repent,*

---

Newly published by JOHN ANDREWES,  
Preacher of Gods Word.

*Being first Seen and Allowed.*

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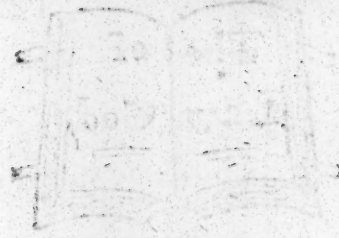
L O N D O N,

Printed for William Gilbertson, and are to be sold at his shop,  
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Andrewes Caveat to win  
Sinners.

Sinne no more.



**A** He chf. and a principall thing that a riseth to our Christian consideration of meditation, out of these words, is the comfortable practice of our Saviour, who not only cureth this foul and loathsome diseased crip-ple, but sheweth him how he should live and continue his health: accor- ding to that of Marlarot upon this place: Qui agrotas sanat, sanatos ad- monet: He that healeth the diseased, adviseth how they should maintaine, & preserve their health, Sin no more. Wee ere here to consider that no man is without sinne: If we say wee have no sinne, we deceive our selves, and there is no truth in us.

Christ did not seeke his absolute

A 2 obedience

a Ioh. 5. 14  
Eccle. 24. 2

b Psal. 7. 2.  
2 Tim. 3. 14.

c Mar. 1. 21.  
1. Tim. 4. 12.  
Acts 5. 31.

Marlarot.  
d Iohns 14.  
Eccle. 21. 1.  
Psal. 41. 4.  
Eccle. 5. 5. 7.  
Luke 15. 21.  
c I Ioh. 1. 8.  
Esay 6. 17.  
Pro. 20. 9.  
Esay 41. 29.  
1 Iohn. 1. 7.  
Psal. 51. 5.  
2 Efe. 4. 30.  
Rom. 7. 23.

AAs 5.31.  
Matth 1.21.

21 Ioh 1.8.

\*1 rom 4.10

Mat 1.2.

AAs 5.31.

Exod 22.31.

2pet 1.15.

1pet 3.11.

Iohu 5.14.

Eccl.21.1.

h1am 4.7.

1Eccl 21.1.

1 King 2.4.

1 Kin 3.14.

Col 4.5.

k Rom 9.12.

obedience to the whole Law, nor his  
totall immunity or frænesse from all  
sinne; for it is impossible for a man  
to bee<sup>f</sup> cleane without sinne in this  
life. And therefore our Saviour in  
bidding this man sinne no more, Non  
exegit ad omni peccato ut sit immu-  
nis: Requreth not that he should be  
free from<sup>s</sup> all sinne: Sed compara-  
tione vitæ prioris; but in comparison  
of his former life: For our Saviour  
\* Christ knew, that hee was not only  
impius & improbus, rōd of all holl-  
nesse and honesty for a time; but that  
he was insignis nebulo, a notorious,  
grosse and grievous sinner. There-  
fore in bidding him sinne no more:  
Is, that as he hath formerly oleyed  
sinne, now he must withstand<sup>b</sup> it, and  
walke no more so inordinately in it,  
and as he was wont to yeld unto it,  
so now he must strive against it that  
it may reigne<sup>k</sup> no more in him, to  
captiue and enthrall his soule vnto  
eternall<sup>l</sup> perdition: For Ex sanitate  
animæ



anima fit sanitas corporis : The soules  
soundnesse is the bodys safety ; and  
if his soul had not sinned, (no doubt)  
his body had not smarted ; but had  
bee[n]e alwayes preserved for the  
joyes of Heaven ; <sup>m</sup> Therefore wee

may gather, that the only cause of our  
Saviours conference with this man  
in the temple, was to shew him, that  
the first and efficient cause of his  
sicknesse, was nothing but his sinne.

<sup>n</sup> And therefore hee admonisheth him  
to sinne no more, lest a worse thing  
come unto him.

<sup>o</sup> Christ would have him to sinne no  
more, <sup>o</sup> neither in Cogitatione, pro-  
posito, actione, nec obduratione, Per-  
fecter in thought, purpose, perfo-  
mance, nor continuance. Hee wou'd  
not have him to sinne in thought, lest  
it should cause him to stumble ; nor in  
purpose, lest it make him fall, nor in  
performance, lest it cause him to lye  
prostrate ; neither in continuance,  
lest it make him become obdurate,

mEsa 66.15

M 3.12.

Nahum 1.2.

Acs 5.31.

Mat 1.21.

1 Tim 1.10

nLev.26.

16.18.

1 Sam.24.10

2 Chro 21

12.13 14.15

Num 12.

10.15.

Iohn 8.34.

o Job 5.14.

Eccl.21.1

p Wrd 1.9.

Mat 12.25.

2. Cor 5.10.

Eccl. 12.14

Mat 12.37.

Rom 11.12.

1 pet 4.5.

# 4 Andrewes Caveat

and part all sence and feeling of sinne  
But above all things to abhor sinne

1 Tob. 5. 14.  
Ecc. 21. 1.

Sinne no more.

1 Tim. 4.

Acts 5. 31.

Math 1. 21.

Exo. 20. 6.

Iohn 10. 20.

Gal. 2. 20.

1 Ioh. 4. 9.

Ephes. 1.

Petm. 2.

Rom 5.

1 Ioh. 4. 10.

Ier. 31. 3.

Our Saviour: Christ would have  
this man sinne no more, which fore-  
warning was a signe that hee loved  
him and was loath to lose him: But  
this love was not of him to Christ,  
but of Christ to him: whereby wee  
may note, that Christ loveth not on-  
ly proximum, his nearest, nor ami-  
cum, his dearest: for eum inimici esse-  
mus, when wee were his enemies,  
foes, and adversaries, he so loved us  
that he dyed for us.

Eph. 2.

Rom. 5. 7.

Iohn 3. 16.

Rom. 4. 25.

Heb. 9. 5. 28.

Pet. 3. 18.

Iohn 4. 9.

Ier. 31. 3.

If you say, this man was Christs  
friend, because he cured him: I may  
answer, he cured him indeed, Amicum  
nondum amantem his friend, not yet  
loving him: Sed amicum ut jam ama-  
tum, but as his friend now beloved  
of him. Wherefore it may truly be  
said that he was Non amicus quasi a-  
mans, not his friend as loving: Sed  
amicus

1 Ioh. 4. 10.

Ier. 31. 3.

Rom 9. 5.

Ioh 15. 18.

1 Ioh 15. 18.

Acts 20. 30.

1 Iohn 4. 10.

to win sinners.

5

amicus ut amans, but his friend as beloved.

But yet let us marke; Although God love man never so dearely, yet if he continue in his sinne, he will severely punish him: It is wonderfull and fearfull to remember, how God hath dealt with those that have bene nearest and dearest unto him, and of whom best beloved. How for sinne onely, and that but once committed (as it is thought) he hath changed his countenance towards them, turned over another lease, and hath most severely punished them.

The Angels whome he seated in heaven, and adorned with singular graces and perfections above all other creatures: for one onely sinne of pride against the Majesty of their Maker, were hurled into hell, and are holden with chaines of darknesse for ever-lasting damnation.

After this, God made him a new friend of flesh and blood; he created

A 4

Adam, Rev. 20. 10.

1 Sam. 3.

2 Sam. 11

2 Sam. 24.

a Nahu. 1

2. 3.

Mac 9. 44.

Esa 66. 15.

16. 24.

b. 1 Sam. 13.

14.

2. Sam 21. 8.

Math 25.

30. 1. 46.

Dan 7. 11.

Mat 3. 12.

Mar 5. 20.

Luk 19. 15.

Heb. 10. 27.

Mat 21. 13.

Mat. 23. 13.

Luk 16. 23.

Mat. 8. 12

cl. Jude. 6.

2 pet. 2. 4.

aGenc 2. 15  
psal 1. 6.  
Heb 2. 8.

eGenc 3. 6.  
G. n 4. 24.  
G. n 4. 10.

Adam and placed him in Paradise<sup>d</sup>, whom de lo. ed exceedingly, and liued friendly and familiarly withall; hee made him Vice-gerent and sole supreme Sovereigne over the whole world; and as the Psalmist speaketh put all things in subiection under his feet; yet for all this, when once hee brake his commandment and did eat the forbidden fruit, all friendship was broken betwixt them, and God mihtily offended. In somuch, that he banished him out of Paradise, and condemned him and all his posterity (had he not repented) to eternall misery, and everlasting damnation.

aRom 5. 12  
galo 25. 26.  
Iohn 6. 35.  
Iohn 3. 16.  
7 or 5. 15.  
Rom 5. 6.  
Cor. 15. 3.  
Tim. 2. 6.  
Pet. 3. 18.

How severely this sentence is executed, may easily appeare by this, that many millions of people, yea all the sonnes of Adam are adiudged to hell fire<sup>f</sup> for ever, save onely those whom Christ Iesus hath ransomed with his precious blood, and bitter passion on the crosse.

Lastly, because I will not trouble you

to win sinners.

7

you with a cloud of witnesses to this purpose, which filleth the booke, and are too long to repeat: King David, a chosen vessel, and a faithfull servant of God (as the Text termeth him) a man after Gods owne<sup>h</sup> heart; ret<sup>h</sup> 1 Sam. 13. 14.  
for his adultery<sup>i</sup>, and numbring the people. God unsheathed the sword of his vengeance, and made it drunken with the blood of seventy thousand for<sup>k</sup> his sake. 12 Sam 11. 4 k a Sam 24 15.

Hereupon let us consider with our selves, search the Scriptures; and let each of us descend into his owne soule and conscience, and see whether there be any reason or cause in the world why God should spare us, or change the course of his justice towards us, when he hath dealt thus severely with great personages, and holy Prophets for some few sinns, and those only of infirmity. And let us resolve with our selves, that in lesse we repent vs of our sinnes, God will mete the like measure into vs,

and

and our reward and punishment shall be the same, which hath befallen unto others. Here we may learne what it is, that is the cause of Gods anger, and haleth downe a punishment upon men: the Text sets it downe in a grosse summe, and in<sup>n</sup> generall, to be sinne: For sinne causeth the children of unbelieve<sup>a</sup> so to dandle in the lap<sup>b</sup> of folly, that they never feare their fall, nor hells fury<sup>c</sup>, untill they bee served with a writ of present<sup>d</sup> penance. Sin blindeth the sight of many, which in their own conceit seeme to be wise<sup>e</sup>, but wanting true wisdome, seperate themselves from God, and run headlong to hell, and eternall<sup>b</sup> damnation. Marke I pray you, the subtilty of sin whom it can divert from the milke of Gods<sup>i</sup> word, it politickly blotteth against, with the doctrine<sup>k</sup> of vanity: whom sinne can frustrate from the rock of<sup>l</sup> religion, it uniteth unto the God of<sup>m</sup> Ekron: whom sinne can dis-voze from the Spouse of<sup>n</sup> Christ, it desloweth

a Nahu 1.

1.2.3.

Reu 17.18.

1. Sam 3.12.

13.

Hose 4.2.

nlo 8.14.

Matth 9.2.

Matth 8.16

Deut 26.16.

18.

Num 12.10.

11.

a Eph 2.3.

b Ez 10.10.

c Ind 8.17.

d Mat 25.12.

e Luke 12.

19.

f Rom 1.21.

h Eay 59.2.

Ier 15.6.

Eccl. 10.13.

1 per 2.3.

h Ier 10.8.

11 Cor 10.14

m 2 Kin. 1.3.

n Reu. 12.19.



bestoweth with the soule whose of  
 °Babylon. And in the end, sinne bryn-  
 geth with it such damned spirits,  
 howling hel hounds, and roaring  
 Lyons, with Vasa furoris, their vessels  
 of fury which ever shall be prepared  
 ready for their pyres. Thus sin being  
 not forsaken, cause a worse thing  
 to come unto all those whom it ru-  
 leth and otercometh. Qui jam no-  
 lentes ceciderunt in panam, quia sa-  
 pe volentes ceciderunt in culpam;  
 which now unwillingly are punished  
 in hell fire, because they so often sin-  
 ned and so long & willingly continu-  
 ed in their sin, without repentance.

Heare, oh therefore, heare all you  
 that walke after the lust of your  
 own hearts and depart from Bethel  
 the house of God, to starbe your  
 souls in Bethaven the den of iniqui-  
 ty: It is sinne, oh it is your unrepen-  
 ted sinne that drawes Gods anger to-  
 ward you, that makes your eyes  
 more dry than the stony rocke, and  
 your

o Reu. 17. 3.

p Reu. 12. 3

d Mat. 13. 27

psal. 21. 16.

11 pet. 58.

psal. 35. 17.

[Reu. 12. 4.

\*Rom. 6. 12.

1 Es. 30. 33.

Luk. 13. 3.

Nahu. 1. 3.

\*Gen. 28. 19.

y. Iul. 24. 20.

Hos. 4. 15.

Ioh. 18. 12.

1 Ioh. 3. 8.

Nah. 1. 2. 3.

1 Cor. 15. 59.

Iohn. 8. 34.

Rom. 9. 13.

Rom. 6. 21.

Ier. 31. 30.

your hearts more hard than the A-  
damant; that you cannot relent with  
any tender affection unto your God  
for all your foule<sup>a</sup> offences, which you  
have daily and honourably committed  
against him.

<sup>a</sup>Exod. 17. 6.  
Num 20. 8.

Oh! if you did feelee the smart of  
sinne but pricking your wounded con-  
science, it were<sup>b</sup> forcible enough to  
draw streames of teares out of the  
deepest eye that ever was in the head  
of man, and to excite a multitude of  
sorrowfull groanes out of the har-  
dest heart that ever God made: Yea,  
it would make you (like David) to  
pray and cry unto God againe and  
again, and never leaue the Lord  
untill you obtaine his mercy and fa-  
vour, that you may get some comfort-  
able perswasion of Gods love in  
Christ, for the pardon of your finnes.  
Untill you do so, you shall never have  
peace nor quietnesse of conscience,  
nor any sound comfort of Gods holy  
Spirit in you.

Rom. 12.

11, 12.

Luke 18. 1.

Ecc. 18. 2.

Eph. 6. 18.

Col. 4. 2, 3.

Thes. 5. 17.

1 Ehes. 3. 1.

2 Cor. 13. 5.

1 Cor. 3. 1.

1 Cor. 14. 3.

Gal. 5. 12.

Therefore,

Therefore, with speed learne here  
 of our Saviour to sinne no more: for  
 it is farre better for us, that Anima  
 carnem ad Cælum vehat: quam ut  
 animam caros ad infernum trahat:  
 The soule should carry the body to  
 Heaven, then the body should pull  
 downe the soule to hell, by the heavy  
 wetty burthen and of sinne.

For sinne is of such an intolera-  
 ble weight, that it pressed Christ him-  
 selfe, as a cart is pressed that is full  
 of sheaves: and it maketh the earth  
 to reele to and fro like a drunken  
 man. Wherefore let vs flye from sin  
 as from a sei pent, saith the sonne of  
 Syrach and learne here of our Savi-  
 our to sinne no more, lest a worse  
 thing come unto us.

Sinne no more, lest a worse thing  
 come unto you.

The effect of sin is punishment,  
 Raro antecedentem scelerum  
 deseruit pede poena claudo, Punish-  
 ment

Ioh. 5. 14

Psal. 41.

Eccle. 2. 17.

Psa. 30. 39.

Amos 2. 13.

Isay 24. 20.

Eccle. 2. 15.

Gal. 5. 21.

h Deut. 32.

41, 41.

Mat. 23. 23.

ment thumping after with his lame  
 foot, hath seldome forsaken the sinner  
 going before him. Thus sin goeth be-  
 fore, & punishment followes after.  
 They are inseperable companions,  
 like water & moisture, fire and heat,  
 the Sun and his light: yea, cause and  
 effect, mother and daughter, which sin  
 no man can pardon but God, & take  
 this for a generall rule whatsoever  
 thou bee, that Peccatum puniendum  
 est, aut á te, aut á Deo : si punitur á te  
 tunc punitur sine te : si vero á te non  
 punitur, tecumpuniatur. Sinne must  
 needs bee punished, either of God, or  
 of thy selfe: If by thy selfe, then it is  
 punished without thee: If of God, then  
 thou and thy sin must be punished to-  
 gether, for God punisheth either sin,  
 or the sinner, in one, or in both, and  
 that without respect of persons, ex-  
 cept they repent, and sinne no more;  
 whensoever, wheresoever, and in  
 whomsoever he findeth it. Quia aby-  
 ssus abyssum invocatur, one deep calleth  
 another:

1 Gene. 13. 6.

k Gen. 13. 19

34:

1 Mat 1. 21.

Hosea 13. 4.

John 1. 15.

*Augustine.*

Luke 24. 47.

Esay 45. 15.

Psal 4. 8.

Dan 9. 9.

m 1 pet. 4. 13.

n Luk 13. 3.

Esay 59. 1.

o Ioh 5. 14.

Eecl. 2. 1. 1.

another: So, the greatnes of the sin <sup>p Luk. 15. 81</sup>  
 causeth the seuerenesse of the <sup>q Matth. 23</sup> punish-  
 ment. Thus you may see that sin. Non  
 solum ponit nos contrarios Deo, sed  
 facit nos nobis ipsis graves, doth not  
 onely set us at variance with God, <sup>r Esay 1. 15.</sup>  
 but it maketh us grieuous unto our <sup>r pro 1. 28.</sup>  
 selves. <sup>Exod. 32. 10.</sup>

Sinne no more, lest a worse thing  
 come unto you.

**I**t is said in the holy Scripture in  
 Iobers & sundry places, that Odio  
 est Deo impius & impietas ejus: God <sup>r Job 5. 14.</sup>  
 hateth the wicked man & his wicked- <sup>Wisd 14. 9.</sup>  
 nes too: He hateth all those that work <sup>psal 5. 6.</sup>  
 iniquity; both the wicked man, and al <sup>psal 14. 4.</sup>  
 his wickednes, are in hatred with him; <sup>pro 15. 8.</sup>  
 yea, the whole life of sinners, as <sup>John 12. 52.</sup>  
 much as their very thoughts: words <sup>Esay 1. 15.</sup>  
 and deeds God hateth, They are ab- <sup>psal 5. 9.</sup>  
 omination in his gracious: sight hee  
 cannot abide them but saith, He that  
 committech sin, is of the Devill; and <sup>r Mat 12. 37.</sup>  
 therefore, their names shall <sup>wisd 1. 9.</sup> brot, their  
 dwelling place shall not remaine, for <sup>i Cor 5. 10.</sup>  
<sup>Rom 10. 12.</sup>  
<sup>Ecc 12. 14</sup>  
<sup>i pet 4. 5</sup>  
<sup>Mat 12. 18:</sup>  
<sup>a i John 36</sup>  
<sup>b pro. 10. 7.</sup>  
<sup>c John 5. 3.</sup>

# 14 Andrewes Caveat

a Ioh. 5. 14.

d pre. 14. 22.

i pcr. 3. 10.

e pre. 11. 14.

f Iob. 24. 20.

g pre. 11. 6.

h psal 14. 4.

Wisd. 14. 9.

Psal. 5. 6.

Gen. 19. 24.

Exo 14. 29.

Num. 21. 6.

Nu. 16. 32.

Acts 12. 23.

Luke. 12. 20.

Acts 5. 10.

Iud. 3. 21, 12.

2 Sam. 2. 27.

k Reue. 18. 7.

a worse thing shall come unto <sup>c</sup> them,  
 their destruction shall come sudden-  
 ly, when they least thinke of <sup>d</sup> it: hee  
 doth not only say, their houses shall be  
 destroyed, but also they themselves  
 shall be no more remembred, because  
 they shall be taken in the sin of their  
 owne transgression: And farther  
 yet, he cannot abide, nor permit sin-  
 ners to praise <sup>h</sup> him: but cutteth them  
 off suddenly, in so much as many haue  
 not time to thinke on God or once to  
 cry, Lord helpe me; and therefore no  
 marvell if he shew such rigour to sin-  
 ners at the last day, when their worke  
 thing shall come unto them, that is  
 the dreadfull sentence of Christ:  
 Quantum in deliciis fuit, tantum date  
 illi tormentum: Looke how much he  
 hath bene in delights (of his sinne) so  
 much torment do you lay upon him:  
 where and when hee or they shall be-  
 hold the great, terrible<sup>k</sup> fearefull, and  
 angry countenance of that mighty  
 God<sup>i</sup> Iehovah, above them to be their  
 Judge



I will smite them with a sword of vengeance,  
 on the one hand to tear them, and  
 on the other hand of justice in the other hand  
 to judge them; and they shall be on the one  
 side, to accuse and cry for vengeance  
 against them; and those cursed  
 spirits, those holy apostles, those  
 damned spirits, those howling bel-  
 lows, on the other side, to execute  
 the vengeance of this worse thing  
 that shall come unto them, (which is)  
 Gods eternal wrath and damnation;  
 their conscience gnawing within  
 them without them all damned soules  
 continued in their sinne, betwixt  
 heaven and earth; and beneath them, Gehenna,  
 that infernal pit of hell open, and the  
 hell furnace ready to devour them  
 about; and on every side of them,  
 the world burning on fire. When  
 that shall they doe to goe back toward  
 impossible; and so appeare, intoler-  
 able. Oh therefore, let us not be  
 in love with the world, but learn of our  
 Saviour Jesus Christ no more; lest  
 we be made worse.

Ge. 18. 25.  
 Mat. 16. 25.  
 Mat. 16. 27.  
 Rom. 4. 4.  
 Heb. 12. 23.  
 Ioh. 3. 22.  
 psal. 96. 13.  
 Iam. 4. 12.  
 Deut. 32.  
 Gen. 3. 14.  
 Eccl. 17. 1.  
 Mat. 25. 41.  
 psal. 12. 16.  
 1 Pet. 3. 8.  
 Iohn 5. 14.  
 Esa. 30. 33.

Ads. 5. 31.  
 Mat. 1. 21.  
 Tim. 4. 100.  
 1 Cor. 13. 14.  
 Wile. 1. 10.  
 2 Cor. 1. 8. 21.  
 Iere. 4. 10.

# 14 Andrewes Caveat

a Ioh. 5. 14.

apre. 14. 22.

1 pct. 3. 10.

e pre. 11. 14.

f Iob. 24. 20.

g pre. 11. 6.

h psal 14. 4.

Wisd. 14. 9.

psal. 5. 6.

Gen. 19. 24.

Exo 14. 29.

Num. 21. 6.

Nu. 16. 32.

Acts 12. 23.

Luke. 12. 20.

Acts 5. 10.

Iud. 3. 21, 12.

2 Sam. 2. 27.

k Reue. 18. 7.

a worse thing shall come unto & their  
their destruction shall come sudde  
ly, when they least thinke of<sup>d</sup> it: b  
both not onely say, their houses shall  
destroyed, but also they themsely  
shalbe no more remembred, becau  
they shall be taken in the sin of the  
s owne transgression: And sarty  
per, he cannot abide, nor permit si  
ners to praise<sup>h</sup> him: but cutteih the  
off suddenly, in so much as many be  
not time to think on God or once  
cry, Lord helpe me; and therefore  
marbell if he shew such rigour to si  
ners at the last day, when their wo  
thing shall come unto them; that  
the dreadfull sentence of Chri  
Quantum in deliciis fuit, tantum de  
illi tormentum: Marke how much  
hath bene in delights (of his sinne)  
much torment do you lay upon him  
where and when hee or they shall  
hold the great, terrible<sup>k</sup> fearefull, an  
angry countenance of that might  
God<sup>t</sup> Iehovah, above them to be the

Jud

Judge<sup>m</sup> with a sword of vengeance Ge. 18. 25.  
Mat. 16. 25.  
 in the one hand to terrifie them, and Mat. 16. 27.  
Rom. 4. 4.  
 a scabard of Justice in the other hand Heb. 12. 23.  
Ioh. 3. 22.  
 to judge them; and their sin on the one psal. 96. 13.  
Iam. 4. 12.  
 side, to accuse and cry for vengeance Deut. 32.  
41.  
 against them; and those cursed her- a Gen. 3. 14.  
b Esay 37. 1.  
 pents, those vgly opposers, those c Mat. 25. 41.  
d psal. 22. 16.  
 damned spirits, those howling bel- e f Jer. 5. 8.  
John 3. 14.  
 lounds, on the other side, to execute Esa. 30. 33.  
 the vengeance of this worse thing  
 that shal come unto them, (which is)  
 Gods eternal wrath and damnation,  
 their conscience gnawing within  
 them: without them a damned soules  
 that continued in their sinns, betwa-  
 ling; and beneath them, Gehenna,  
 that infernal pit of hell open, and the  
 cruel furnace ready to devour them  
 without; and on every side of them,  
 all the world burning on fire. When  
 what shal they doe to goe backe againe? f Ads. 5. 31.  
Mat. 1. 21.  
 is impossible, and to appeare, intoler- Tim. 4. 100  
Gla. 5. 14.  
 lorable. Oh therefore, let us not de- Wise. 11. 10  
Eze. 18. 21.  
 fast a little time, but learn of our Sa- Iere. 4. 1.  
 viour, since no more; lest a  
 worse

# 16 Andrewes Cavear.

worſe thing doe come unto vs.

Laſtly, it was the continuing in ſin, that cauſed the reſtoration of Caine, the drowning of the whole world, the burning of Sodome, the conſumption of Herod, the fall of Ananias, and the damnation of the rich glutton with many thouſands more which now lye damned in hell: and can none of all theſe fore warnings ſerue us to ſinne no more, that this worſe thing doe not come unto us.

If they cannot yet at the laſt, either let the miraculous deliuerance of Iona from his drowning, Ichoſaphat from the Amories, Joſeph in priſon, Daniel in the Lyons den, Sanna from her wrongfull iudgment, Peter from ſinking in the ſea, the three Iſraelites from the fiery furnace, or the moſt bitter death which our ſauour Jeſus Chriſt ſuffered on the croſſe for our ſinnes: be a moſt ſerious cauſe us to ſinne no more, which in ſubſtance, he hath both covenanted and granted;

1 a Gen. 40. 11

b Gen 7. 10.

Gen 19. 14.

d Acts 12.

23.

e Acts 5. 5.

f Luke 16. 25.

Eſay. 30. 33.

Iohn 5. 14.

t Iona 2.

16.

h 2 Chro 20.

24.

i Gen 41. 14.

k Dan. 6. 22.

l Sam 9.

m Dan. 3. 26.

n Col. 5. 7.

to win sinners.

17

granted, that this worse thing shall  
never come unto us.

p<sup>l</sup>er 31.33.  
Heb 8.10.  
Mat 3.7.

If you would see the effect, shun  
the cause : If ye would avoid the  
punishment, then abandon your sin ;  
and learne of our Saviour, to sin no  
more, lest that a worse thing do come  
unto you. And as you were clothed  
before (like the crible) with the gar-  
ment of a Vanity : you must now put  
on the Robs of Christs : humility ;  
& wash not our selves in Sylo, nor  
in Iordan ; but in the f<sup>o</sup> pole Bethesda,  
of spirituall Syon ; Lest a worse thing  
come unto you.

d Eccl 5.1.  
Ezec 7.10.  
c Revel 10.8  
1 Ma 23.12.  
James 4.10

To conclude, seeing God, is the  
infinite good that is offended : Sinne  
the infinite evil that is committed  
& this worse thing that should come  
unto us, the infinite punishment of  
hell prepared for all those that conti-  
nue in their sinnes without<sup>c</sup> repen-  
tance : Let us therefore learne our  
Saviors Caveat, to forsake our  
d<sup>s</sup> sins, that this worse thing may not

a p<sup>l</sup>sa 118.20  
Ier 33.17.  
b W<sup>l</sup>d. 14.9  
prou. 15.9.  
May 18.

B 2

comes

d Ier 15. 14  
psal 41 4

e 1 pet 1.3.  
Iude 2. 1.  
Iere.9. 24.

f Rom. 5. 19  
20.  
ps. 103. 24.

ghe. 5. 24.

heph. 6. 11.

Ham. 4. 9.

k Luke 15. 7

l Heb. 14. 1

come, for our sinnes are in the falling;  
but the grace of God is in the rising:  
Sin, the cursed worke of the Devill:  
but mercy, pardon, and forgiveness, the  
blessed worke of God. And as much  
as God is mightier than the Devill,  
so much is his mercies toward  
repentant sinners greater than his  
malice: our disease is great, but  
the power of the Physician is farre  
greater: yea before they call I will  
answer, (saith the Lord) and while  
they speake, I will heare.

Wherefore, let us not plead unto  
God, Non est factum, in denying our  
sinnēs, which he warneth vs to sinne  
no more; but let us like good Soul-  
diers, put on the whole Armour of  
God, and violently resist the Devill,  
in the power of Iesus Christ, and he  
will fly from us: So often as we  
resist him, so often we overcome;  
we make the Angels glad; and comfort  
God which exhorts vs to fight,  
And helps us in the time of need: He  
beholds



Beholds our striving, he helps us up,  
when we faint and crowns us with  
glory and honour, when we <sup>m</sup> over-  
come. 1<sup>st</sup> Tim. 6:17

The greater our temptations are, 1<sup>st</sup> James 4:9  
the more noble must be our <sup>n</sup> resis-  
tance; and the more godly our life  
and conversations are, the greater  
shall be our crowne and <sup>o</sup> glory.

We must also most earnestly desire  
Almighty God, who is the Author  
of repentance, to give us his grace  
to repent, that we may recover  
in our hearts, to keepe all our finnes  
with everlasting exile of Sancti-  
ment, and never admit any of them  
again in our Conscience. And let our  
hearts be pricked on with the feeling  
of Gods mercies, encouraged by his  
gracious promises of accepting our  
poore endeavours to doe him service;  
yea satisfied with the expectation of  
such a reward, as is assured unto all  
those which learne this lesson of our  
Saviour, To sinne no <sup>w</sup> more.

And

1<sup>st</sup> John 3:14

\*Rom 6.21.

and withall let us be ashamed  
of our long continuing in sinne, that  
wee could repent no sooner, and con-  
demne the carelesnes of our hearts,  
for doing our best workes so imper-  
fect.

71 Cor 12

28.

2 Iohn 5.14

And most entirely crave pardon,  
grace, and mercy, from the Father  
of mercies; and carefully search our  
heartes, find out our sinnes, that wee  
may learne here of our Saviour, To  
sinne no more; but each day renew  
our repentance.

a Eph 6.16.

b Eph 1.7.

Titus 3.7.

c Kings 20.

a 2.3.

d 2 Cor.5.

a.3.

e Genes 1.1.

And then we shall be assured, that  
the outward offering of grace, will  
be ever accompanied with the in-  
ward working of the Spirit. And  
Gods holy Spirit will be our con-  
ductor, his Word our director, whilst  
our faith <sup>a</sup> holds the anchor; And  
grace <sup>b</sup> steere the helme: Oh let our  
teares <sup>c</sup> be the seas, our sighes, the  
gales of wind, to arrive at Gods  
heavenly Kingdome, which God hath  
prepared for <sup>c</sup> us, Christ hath meri-  
ted

to win sinners.

21

tes for us, the holy Spirit doth assure us, & and our owne godly liues and conversation in learning here of our Saviour to sinne no more, will witness the same unto us, which the Father of mercies, even for his Son Iesus Christ his sake, for ever grant us. And as we have begun to live here in thy feare, proceeded and continued in thy favour, grow daily in thy grace : even so we beseech thee. Oh

Lord, to let us live with thee in thy Glory. Amen.

Even so sweet Iesus say

AMEN.



*...the will of God ...*  
*...Sinne no more.*

**C**hrists mercy is to such as doe repent,  
 But not to sinners that remaine in sinne;  
 Who were a sinner, if he have intent  
 To change his life, he may his mercies winne.  
 For in this world he hath his mercy plasse,  
 Whilst it endures, so will it ever last.

If sinners conscience tremble for to thinke  
 Of their accounts upon their dreadfull day;  
 If that their terrors make their hearts to shrinke,  
 Then let their mind drive sinfull thoughts away,  
 And dare not doe their wicked actions here,  
 In which they durst not at that day appeare.

Gods justice doth, as ever heretofore,  
 Callon, that sinners may receive their due,  
 But Christs endeavours now, as evermore,  
 For mans repentance, and salvation sue.  
 At Iesus sute, God ever granteth grace,  
 And for repentance giveth sinners space.

**I AP 57**  
**FINIS.**

